

The Temple Artisan

SEPTEMBER, 1909

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THE TEMPLE

PRIMARILY, The Temple is a cosmic organic centre, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun—the Universal Heart—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

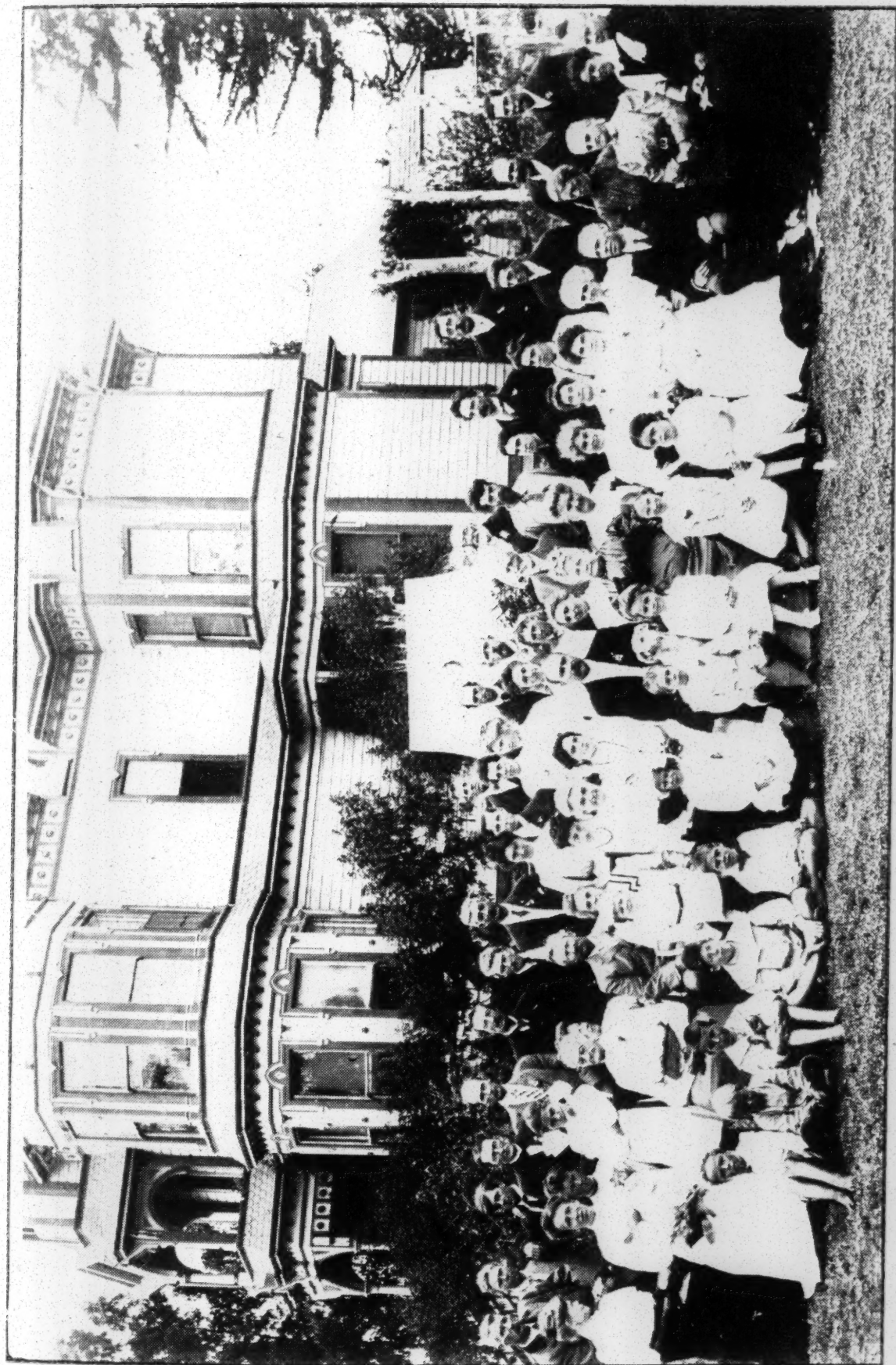
When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is “recognized” by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but “those who know” say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of “The Temple of the Mysteries” shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, “Come over and help us,” have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

Address THE TEMPLE, Halcyon, California.



TENTH CONVENTION OF TEMPLE MEMBERS

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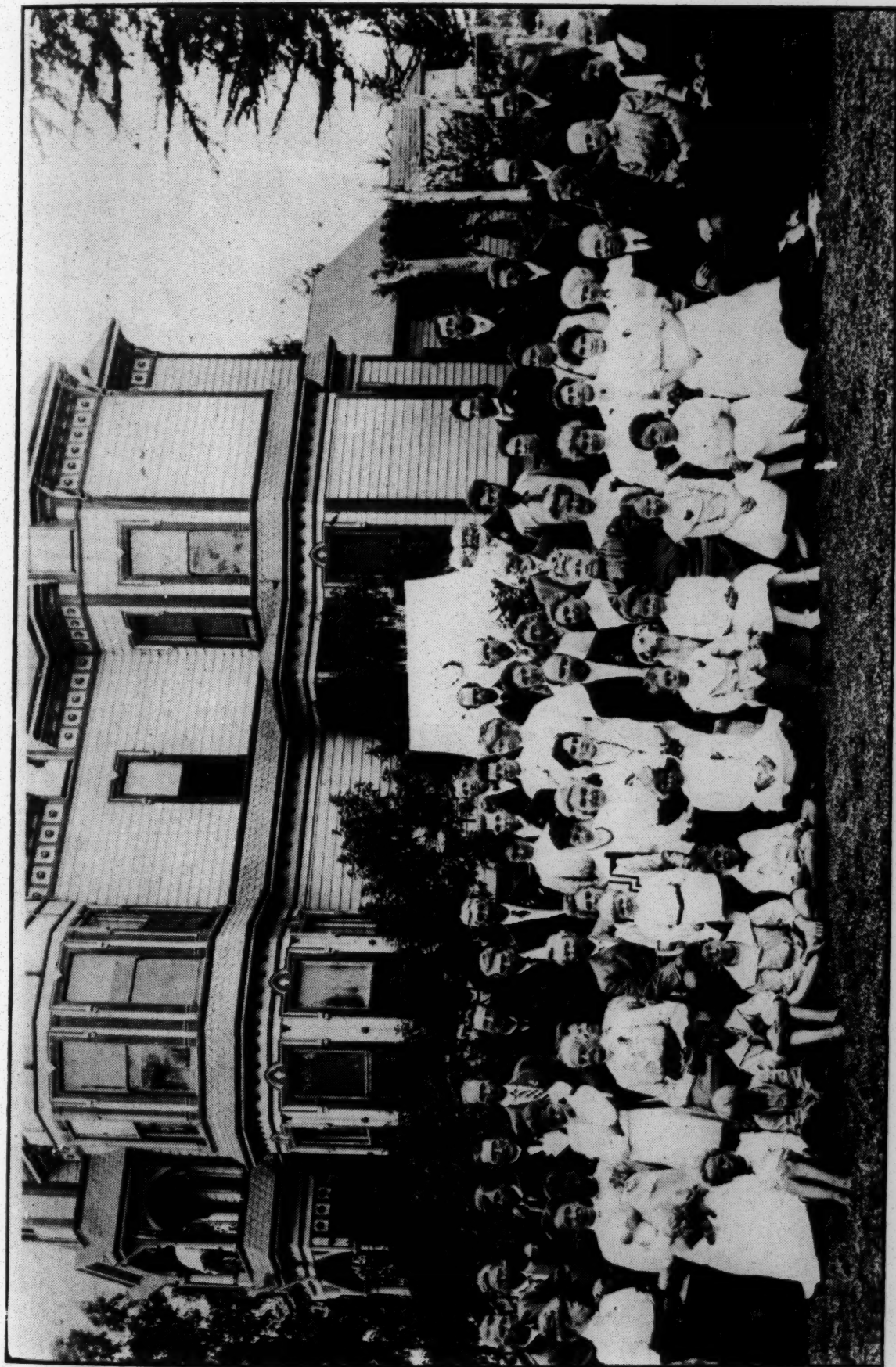
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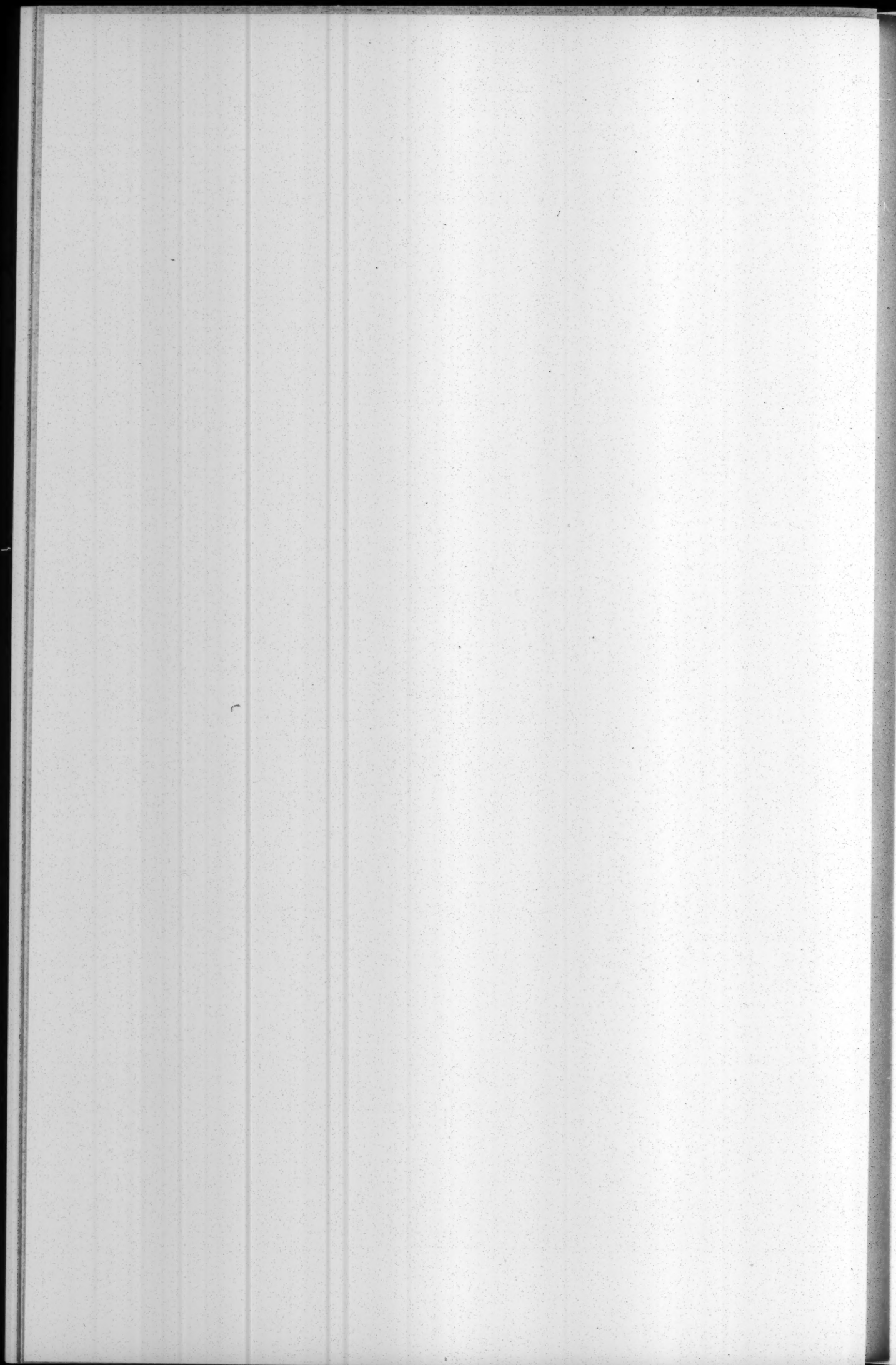
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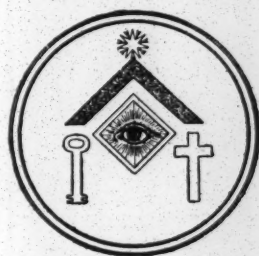
The Temple Artisan

Vol. X.

SEPTEMBER, 1909

No. 4

Behold, I give



unto thee a key.

TO MINE

A trust I gave to thee, a decade gone, the Escutcheon of thy Father's House, the honor of a line of brave defenders, warriors of old, who hated life if it but interfered a jot with Truth and Justice; who gave their lives without a pang, at the demand of Right.

I bade thee keep that Trust secure from all thy Father's foes and thine. I bade thee seek and find thy brethren in those spheres whence they were driven by the powers of darkness when closed the last fierce struggle 'twixt the White and Black.

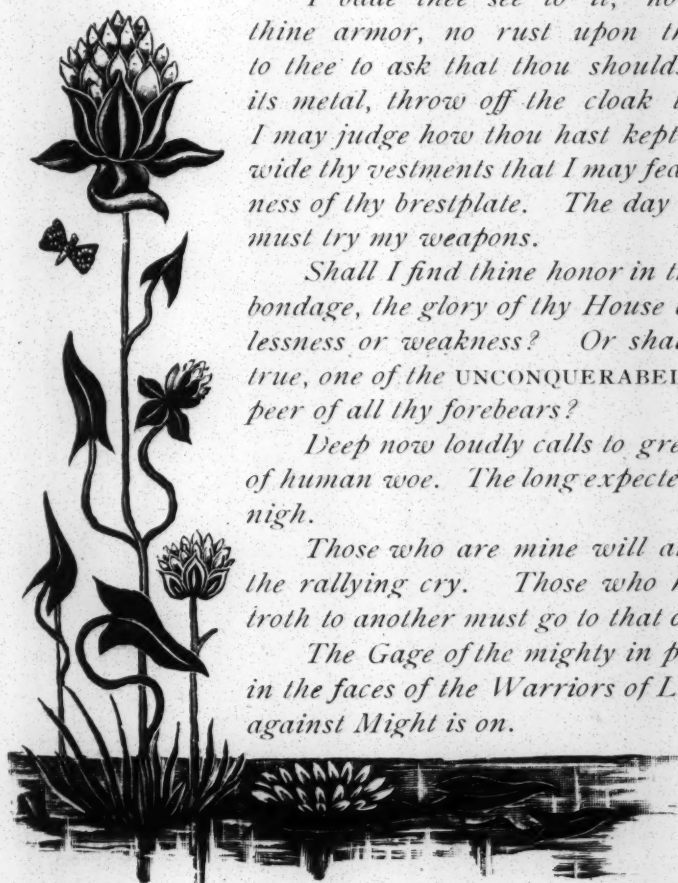
I bade thee see to it, no stain should rest upon thine armor, no rust upon thy sword. I come again to thee to ask that thou shouldst draw that sword, to test its metal, throw off the cloak that hides thine armor that I may judge how thou hast kept the Faith. I bid thee open wide thy vestments that I may feast mine eyes upon the brightness of thy brestplate. The day of USE draws nigh, and I must try my weapons.

Shall I find thine honor in the dust, thy brethren still in bondage, the glory of thy House departed, through thy faithlessness or weakness? Or shall I find thee staunch and true, one of the UNCONQUERABLE; find thee still the stainless peer of all thy forebears?

Deep now loudly calls to greater deeps across the waves of human woe. The long expected day of Separation draweth nigh.

Those who are mine will answer "Here" when sounds the rallying cry. Those who have faithlessly given their troth to another must go to that other.

The Gage of the mighty in power of today has been flung in the faces of the Warriors of Light, and the battle of Right against Might is on.



THE TENTH ANNUAL CONVENTION OF TEMPLE MEMBERS.

On Saturday evening of July 31st a preliminary social meeting was held in the parlors of the Halcyon Hotel. The programme of the various meetings of the Convention was there announced. Good music, vocal and instrumental, was rendered and a happy and enjoyable evening spent by all, preparatory to the more interior meetings of the Tenth Temple Convention. Brother Varian's Irish war song, "Fag an Ballyag" (Clear the Road) was appreciated.

FIRST MEETING OF THE CONVENTION.

Sunday, August 1st, at 10 a. m.

The meeting was formally opened by Dr. W. H. Dower invoking the blessings of the Masters of the Great White Lodge on all the proceedings of members in convention assembled.

After a few moments of Silence and meditation on Unity, the stirring recitative "To My Beloved," was splendidly rendered by Dr. Little. This powerful message from the Great Master was given to the world through the Temple at the very beginning of the Temple work and is the keynote of the Temple work material and spiritual, as well as the surest warrant of the ultimate triumph of the Lodge effort for humanity through the Temple in this cycle of disintegration and reconstruction. This Great Message is here again given.

TO MY BELOVED.

Arouse ye! Arouse ye! Children of the New Covenant. Why stand ye in the public places idle throughout the busy day? The War of the Ages is upon thee—the strife between the Sons of Universal Light and the Brothers of the Shadow. The long list of the Sons of Betrayal, the Judas power of the accumulated ages, hath its arms about thy neck and is pressing upon thy cheek the kiss that bringeth crucifixion. Awake, thou that sleepest! and the Logos shall shine upon thee. The Christ in thine own soul whispers: "Be of good courage, I have overcome the world."

The days of preparation are upon thee. Gird on that armor of Righteousness which is the Heritage of every Son of the Living God, and strike for the freedom of the races of the earth from the clutch of the Beast, the embodied Mammon who now holdeth in subjection the Children of Man.

Think ye that no protest rises to the seventh heaven from the murdered Abels of the long past ages? Think ye the Law hath lost its power because its judgments tarry long? Become one with the Law. Enter thou the Holy of Holies with unsandalled feet and uncovered head, that the Forces of Love, Law and Life may flow unobstructed through the Stone of Sacrifice upon which thou standest, and the return wave bear to thee the spiritual essence that shall make thee free. In freedom lies thy strength. The Sword of the Spirit shall be thy reward, and He whom thou lovest shall lead thee to living waters, for He is the Warrior of Light, the Unconquerable, for whom the hour shall never strike. He is thine own true Self; and when thy shadows flee away, thou shalt behold the King in His Beauty and Holiness.

BY THE GUARDIAN IN CHIEF.

Dear Co-Workers:

As Guardian in Chief of the Temple of the People, I wish to extend a cordial greeting to all our Comrades assembled, as well as to those who so gladly would have been with us had circumstances permitted, and to heartily thank our Comrades all for the willing assistance and co-operation that has made possible the carrying out of the details of the various changes occurring in the reorganization of The Temple work on the lines laid down by the Master.

Many questions have arisen in the process of that reorganization that might have proven troublesome if the principles of brotherhood and harmony had not obtained, and I believe our ability to make such changes without engendering inharmony and misunderstanding proves that we have done much towards establishing the true principles of brotherhood and co-operation. According to explicit directions the lines of government have been more tightly drawn and the rules for the conduct of the various Orders of the Organization have been made more rigid, as will be shown.

I find it necessary to quote from a recent Interview with the Master which clearly defines our duty in regard to what must at all times be a very painful task.

"Unless there can be drawn from this body the nucleus of which I have repeatedly spoken, our work for this cycle will fail of its ultimate object.

"Grave conditions are so rapidly precipitating all over the world that it has become all but impossible to gain and hold permanently a sufficient number of faithful, obedient chelas at any one point of the Cosmic Temple Star to accomplish our purpose. Had it not been so you would not now be facing so many serious problems.

"You have been advised to organize The Temple work, and in order to perfect such organization you will be compelled to change former methods. It will be no longer possible for you to retain in good standing a member who you have good reason to believe has become unfaithful.

"I have told you that it was necessary to draw the lines closer together, and in mercy to the rebellious and disobedient they should be suspended

or expelled from membership if they will not resign, lest they draw down worse punishment upon themselves, by continued wrong doing.

"It is absolutely necessary that you obey these directions in the strictest sense of the word if you have any expectation of ever being able to gain the power to wield the forces and forms of energy which may be yours if you so will it.

"Understand me, this demand is not made because of any wrong done to the White Lodge or to me, it is the wrong done to the individual soul of the one who has broken his solemn obligations to his Higher Self."

You will observe from the quotations above noted that no alternative is left those in charge of The Temple of the People in such cases as are mentioned.

It is to be hoped that the Book of Rules may be issued in the near future. Lack of funds has made this difficult so far.

I will now proceed to give a synopsis of the instructions received relative to the organization and for the officering of the Temple of the People.

THE TEMPLE OF THE PEOPLE.

He who reads correctly the standing Message on the inside cover of The Temple Artisan entitled "The Temple," should have no difficulty in rightly determining the place and position of any Order of the Temple, the fundamental reasons for the selection of any individual for any position in such Order, the right to such position, or the duty of sustaining that one while in office by the collective body.

First, it must be understood that the body as a whole is not an autonomous body. The Cosmic form, that is, the framework of the whole Cosmic body is unalterable; it persists through a whole Manvantara, and upon identifying ourselves consciously with such a body we only ratify what has long since been determined by our personal Karma. If we resign or are suspended or expelled from the body we simply step out from the point formerly held by us and the one next below us in the Cosmic scale moves up into the position, and in the latter case we go to the lower end of the scale. The form of the body is not altered in any way by our attitude.

If we become incapacitated for duty through any other cause than that which would necessitate resignation, suspension or expulsion, we retain the position, even though the next in order performs the duties of that position.

The autonomy of the separate Squares is a matter of privilege granted by the Guardian in Chief at the suggestion of the Master, and subject to recall if abused.

The officials who hold the temporary points of the Cosmic symbol, the six pointed star with dot or small cross in the centre, the permanent offices of which are held by the Masters, are appointed by the latter in person. The Guardian in Chief has the power to suspend from active service such an officer but cannot remove him or her permanently from the position without direction from the Master to such effect.

➤ The degree of Initiate, permanent retainers of the Cosmic points in such a figure as has been referred to, *i. e.*, the star with six outer points and central point, or cross, all belong to the Degree of the Sexless Lords, those beings in whom the masculine and feminine principles have been combined and raised to a higher principle of life. Therefore, in order to perfectly

symbolize the points of the Temple star and so represent the present spiritual holders of those points, the neophytes of the Temple of the People who hold the official positions, the Board of Guardians, should each be held jointly by a man and his wife if the relations of the latter are pure and true enough to warrant the same. Unfortunately such marriages are rare. As the neophytes now in training for the occupancy of like positions would be, as a rule, ineligible if held strictly to this rule, the official positions can only be held temporarily by an individual man or woman, assisted as far as may be, by husband, wife or comrade, in the performance of exoteric duties.

It must be understood that the seven positions, six points and centre, are represented and definitely indicated in each Order of The Temple as well as in the body as a whole, though not designated by the same titles.

The official staff of The Temple of the People shall be the Board of Guardians, as follows: the Guardian in Chief, F. A. La Due; the Official Head, W. H. Dower, who together represent the central point or cross. The six guardians who at present represent the six points of the Temple star are: Edgar Conrow, William W. Kent, Harvey A. Gibson, Ernest Harrison, John Varian and W. H. Thompson.

Ida J. Wilkins, Emily K. Mundy, Frances J. Myers, as initiated members of the Seven, are permanent advisers to all Boards of Guardians when not on duty as Guardians.

It depends upon the character and kind of service required during any particular period of time as to whether an entire masculine or feminine, or a mixed board shall be appointed. It has been directed that the present board shall be more exoterically masculine, for reasons well known to the Masters.

The Board of Guardians occupies a similar position in the Temple of the People to that occupied by the Executive Council in the older organization of The Temple.

The Scribe and Treasurer of the body as a whole are selected and appointed from among the Board of Guardians, if such be possible.

Owing to the non-residence of the two devoted members who formerly held the position of Scribe and Treasurer, C. L. Harris and Jane W. Kent, are holding these positions respectively. Since the illness of Mr. Harris, William W. Kent has been fulfilling the scribal duties.

FRANCIA A. LA DUE.

BY THE TEMPLE SCRIBE.

To the Members of the Temple:

During the past year meetings for worship and instruction have been held regularly on Sunday afternoons. At these meetings there is always music, a reading of Temple Teachings and an address or paper by one of the Heads of the Temple or some other member. A number of subjects of interest and importance have thus been presented, and the meetings have always been profitable and well attended.

Meetings of the Central Square have been held regularly on the second and fourth Friday evenings of each month, at which meetings Temple Teachings have been studied. All other Friday evenings have been devoted to the Orders of the 36 and the 14.

The Temple Builders have held regular meetings on Sunday mornings

and Sunday evenings, as will be stated in the reports of that branch of the Temple work. These meetings have been held at Hiawatha Hall in Oceano. They have been open to the public and have been attended and addressed by those prominent in the neighborhood.

A few of the members of the Centre are studying Esperanto with the idea that it will come in use as an international language and be used as a means of coming in touch with many who speak various tongues and who can come closer together in study and heart sympathy through the use of such a common language. Already one Temple member in Mexico has applied to the Centre for direction and help in the study of Esperanto.

The Centre and the Temple have suffered from the illness of its faithful Scribe who has been incapacitated for work for the past six months. If any members have not received papers or communications at the right time, they will understand that it has been due to the fact that the work of the scribe had to be taken up by others and that oversights might occur.

The Temple Office was much improved when it was opened in connection with the new Post Office. The books of the Halcyon Book Concern have been nicely arranged in a case with a glass door. The greater part of the office work of The Temple is now done in this new office and it is hoped that, as time advances, much more may be sent out from the Centre, both in instruction and in correspondence, as well as more active and thorough propagandism. The office work of the Temple is of exceeding importance and should be active and unceasing, prompt and vigorous, strong and carrying the true Temple light with warmth and power.

During the past year, as hitherto, the Temple work, in its different branches, and the workers have been subjected to unjust criticism and vicious attack. All this has drawn the Loyalites closer together into the Guardian Wall of defense and it has made each one and all together a little more nearly invincible, a little more unconquerable, a little more enduring under heavy burdens and malicious blows. The clearer understanding, warmer sympathy and deeper love goes out from each Loyalite to each and every other Loyalite who has stood true in the faith no matter what the test. They have their reward.

And so the Temple work progresses and the Temple grows and will continue to grow in faithfulness and power to accomplish the purpose of the Great White Lodge.

BY THE TREASURER.

Dear Temple Comrades:

You will not hear this year a detailed report from the treasurer. The tide is too high, the moment is too vital for the issuing of technicalities.

At some period in the life of every individual or organization there comes a time, if it would continue to go forward in the great march of life, when the soul steps forward in pre-eminent command, when the heart breaks down the barriers that dam the life currents back upon itself, and the challenge rings out clear and true in spirit tones of courage, love and justice for exact retribution, obedience absolute, complete fulfillment, on the part of all things earthly in the strife of the soul to claim its own.

In such a moment stand we to-day.

Hark, to the Master Voice! Hush, while the trumpet tone proclaims the victorious approach to the goal!

The tone? What is it?

Hush! Be Still! Silence only can convey the character of its vibration.

Hush, to the repetition of the challenge; spirit sounds forth into matter, to return unsullied the treasure stolen from the altar of the sanctuary.

To whom goes the call? To all who will but listen.

No longer can we parley with the enemy, no longer can we clasp hands with the betrayer, without hearing the tolling of the bell that shall announce our own expulsion from the Temple of Truth, Love and Light.

Aye, no longer, for the stars have already joined in the chorus of the Coming of the King in His beauty and holiness.

Unto Him, we must make offering or be ejected from out His kingdom.

Not by iron rod will He efface us, but by a Love that shall O'erwhelm us.

Unto our souls must obedience be rendered. Unto the Lord must all be given.

You wonder why the necessity of such remarks to come from this office.

He who would serve worthily must first have found the Mount of Illumination.

If we would maintain a treasury we must first have a treasure with which to build it. The Temple treasure can only be found by the Key of the Spirit. The Temple treasury can only be builded through devotion to that Spirit.

Lest you should hold any uncertainty as to the truth of this statement, let me illustrate more definitely.

During the past year we have had among us those who would have destroyed the spirit of the Temple, could they have found it possible.

In no indefinite way did they point their arrows, but in direct aim at that which is most vital to the life of the work, by insidious efforts to undermine the treasury through malicious attacks on those having the moneys in charge, and through the false statements in regard to the use of such moneys.

The result of this work has been evidenced and would have proven disastrous, had not the Temple Watcher been well on guard, and slain the Dweller before he crossed the threshold.

(Report in figures was given here.)

A new cycle is before us, for which the die has been cast, the pattern designed, the cloth now being woven, the finished fabric to be handed to the Master for final passing.

Naught remains for us to do but to choose the fashioning of our own individual robes according to the simplicity of the design, the delicacy of the material, and to see to it that we are royal enough to wear the ethereal vestments without destroying.

To us is given the choosing of the Lines of the Robe, whether they be made after the blood-stained pattern of Judas, or the Seamless garment of the Savior.

The Seamless Garment shall be our choice, O Father, for it says to us that come what will from without or from within, the Temple shall ever have but *One Home Call, One Love in Thee.*

JANE W. KENT.

BY THE OFFICIAL HEAD.

To All Comrades of The Temple of The People:

This tenth annual Convention of Templars marks an epoch in more ways than one. The close of a ten year cycle in the life of a person, an organization or an individual usually marks important changes on one plane or another according to where the life forces are operating at that particular time. During previous years, we, as aspirants, chelas, and disciples of the Great Lodge, have had to fight many hard battles to preserve the integrity of the Temple work. During each year, if we examine Temple History closely, we will note that the fight has been on a particular plane or field of force and consciousness. We have had the fight *spiritual* to demonstrate and prove by our faith and endurance and inner knowledge that we and The Temple are a holding point for the Masters of Light to work through. Then, there have been mental, moral, economic battles, in building up the work, all involving the forces of their particular field. This past year has witnessed the fight *material*—precipitated no doubt, that we might have the opportunity to show whether or not we can hold what we have won and built up and attained on the outer plane.

Never was there a time in Temple history when a brighter day seems about to dawn for the work and all connected therewith, but at the dawning we have found the adversary arrayed against the work to dispute its right to the fruits of what that new Cycle is to bring forth. During the past year a determined and persistent effort has been made by a little coterie to disintegrate the Centre. The cause back of this is the same old song, the same old story—ambition, self love, rule or ruin policy, a sorehead or some fancied grievance until all sense of justice, truth, proportion becomes hopelessly obfuscated. As in the past these forces have been unable to prevail because of the sturdy and determined stand of loyal members standing as a solid phalanx for the work, the Master and on the principles involved. All honor be to those who have stood valiantly by their obligations and upheld the hands of those in charge of the Temple work, upholding by this the great law of principles as opposed to personality and personal opinion and ambition. The chief difficulty with those who fail and go out of the shine of the Lodge aura into the shadow, is their inability to discriminate between mere *opinion* and *philosophy*. The Cosmos is built on justice—yet humanity generally in this stage of evolution has but a glimmering of what justice means, and it is rare indeed to find those who are able to look on all sides of a question and be just and impartial. Most people are swayed by feelings, fancies and sentiment and all outer and superficial aspects as opposed to the just principles involved. The Temple as a Lodge Centre must surely try all candidates on these lines, namely, whether they are acting from principle or from personality. Until one can align his action to and act by basic principles he is not prepared to come very close to any real Lodge Centre of Light. The Master-Father has admonished us "Hold high the Banner of your House, let no earthly honor, no host of hell trample it and you under the feet of your soul's oppressors." Earthly honor is such a precious thing to the worldly-minded, but no true occultist ever attained who did not have to sacrifice that and more before he could pass the Dweller on the Threshold of Personality—and enter the Chamber wherein dwells the Luminous One, the

Eternal and Cosmic self—the Augoides of the Greeks—the Father in Heaven of Jesus.

On various planes must the battle be fought out. On each plane its particular issue. We have been fighting the Battle of the Eighth plane this year and the battle is won.

Dr. Dower here digressed and related an interesting vision had by a loyal and devoted member of the working staff. In the vision H. P. Blavatsky came to this one and opened a large book turning over one page after another. On each page were characters and pictures descriptive of the battles fought by the Great Lodge on various planes. Finally H. P. B. turned to one page which was blank and passing her hand over it wrote in large firm characters "The Battle of the Eighth will be won." As this was a time when the disintegration was most active at the Centre further comment would be needless as to the meaning of the vision.

Since the Headquarters have been on the Pacific coast the character of the work has been changing gradually, in that, the Centre itself has absorbed our greatest energies in building up instead of giving the greater attention to work outside the Centre. This has been absolutely necessary however, for the Centre of anything is its vital point, and until the Centre is firmly established, it cannot radiate the forces properly and strongly to the circumference. The battle therefore has been to build the centre strongly and well. As this is of vital importance to the Lodge that they once more have a centre and a body of trained and conscious chelas under their direction, it is no wonder that our efforts to build has been attended with so much difficulty and that all the disintegrating forces of the cosmos are thrown against the Centre to disrupt it, and to nullify the efforts of the Masters for this New Dispensation of their Great Work.

Yet, while so much energy must be expended at this stage in strengthening the Centre, it is important that the outposts be kept also as strong as possible. Therefore, those members not as yet able to come to the Centre should do their duty in this respect—build up their local Centre and spread the Temple Light far and wide and make as many points of contact as possible. If each member will do his duty in this respect the result will be felt by the Centre for good, and the Centre will also then be able to render greater help to the outside body interiorly and exteriorly.

A PERMANENT LECTURER NEEDED.

Our great need is to have someone in the lecture field all the time, to visit Centres already established, establish new ones, visit isolated members, and in fact spread the Light and Temple influence far and wide, going from one place to another constantly. How much good this would do is seen from the beneficial effects of Mrs. Wilkin's visit north as far as Seattle this past season.

Until some qualified and possible person is available, the Centre will endeavor to send out someone on its staff for occasional trips and await the day when we can have one or more in the field all the time.

MEMBERSHIP.

The membership has held its own during the past year. There have been some resignations, some have been removed from the list for inattention to Temple duties—delinquents they may be called—and a few others have

been removed for cause. Many new members have been enrolled, and the work has held its own easily in all sections—through a trying year in many ways.

VOWS AND OBLIGATIONS.

There have been the usual number of pledge fever cases during the past year and some cases even took on an epidemic type—but the usual treatment tried so often in the past was effective in the aggravated cases and the fever soon reduced. It is evident that all the Masters of the White Lodge, and all its agents, chelas and disciples could warn and warn against this inevitable law of occultism in vain, to prevent the germ of this disease getting into the system of all neophytes. It must be a karmic germ generated in the mighty past and as it is a part of the grade of matter in which we live and move and have our being, it must be met like the Dweller on the Threshold, and be burned up in the fire of our aspiration while we learn to endure the blasts of feelings and swirling forces that the process precipitates. When Pledge fever rages in the system, vows and obligations taken, no matter how solemn, are as naught. Colored glasses are over the vision, dust in the eyes, the ears are over sensitive, the tongue is forked, the discrimination faculty is suspended in function, the mental poise lost and general chaos reigns in the nature while the fever rages. New members are more quickly affected, though old members occasionally have an attack if when in the course of their Temple career they are drawn closer to the Lodge work by being given some important position of trust and responsibility. If members would get on top of their personality and let the force of faith and devotion work through them they would find they were hitched to a mighty engine that would pull them over all the bogs and bad places and they would come out triumphant and quickly. In other words renunciation of personal desire is the medicine that the candidate must give himself, distilling this potent elixir from the winepress of his own soul's travail, and the consequent crushing of the personal elements of action and desire into the Silence of the White Spirit is the fruit of sacrifice from which the precious elixir is expressed.

THE TEACHINGS.

The Teachings given to the Temple up to the present time may be likened to seeds of truth sown and which have germinated and grown thriftily and of which there is an abundant great crop, but that crop has not been harvested as yet. In other words the Truth of Life and being, of man, his origin and destiny, the origin and destiny of worlds and all substance, as well as the relations of forces and souls to the cosmos and fellow souls have all been set forth and revealed but, like the precious grains or seed of a crop, all must be gathered in the proper way, in the proper receptacles, garnered and classified that we might really see the vast Lodge Treasure that has been put into our keeping during the past ten years. Some time all of this great work now scattered over various pamphlets, booklets, ARTISANS, Open Series and printed leaflets in addition to quantities of teachings not as yet ever given out will be gathered together in proper form and will constitute a series of Books and Teachings of incalculable value to the world and all students of life and being who would know their relationship to All.

OUR DUTIES.

They are simple. Just go on and work and *work* and WORK. Work for the upbuilding of The Temple on earth. Work for humanity which is the real Temple. Work for the Great Lodge, helping to spread the light of truth over the wide earth for the upliftment of all creatures. Work to build up here at the Centre an ideal settlement which shall be a beacon light to all who are seeking to live the spiritual life; not a life of ease but a life of work and sacrifice, joying in the opportunity of giving and making themselves a part of the great Wheel of Service.

Said the Master very recently: "The opening and closing of a ten-year-cycle gives great opportunity to pledged disciples of the Lodge and brings great trial upon those who have misunderstood the opportunities of the previous ten-year cycle. Those who have passed from one degree into another because of labor done and battles won during a preceding period are in all respects in a more critical—more dangerous position than they have ever been in before, for the testing forces of the Lodge are brought to bear strongly upon them, and it is only one here and one there who passes beyond the first stage after admission to an Order, or rather to the trial for the Order. Every time a pledge to the Lodge is broken there is a bar placed in the path of the disciple to the next degree, and he can go no further until he has made good that disobedience. Understand me, it is not through wrong done to me or to the White Lodge, it is the wrong done to the *individual soul* of the one who has broken that solemn obligation."

WILLIAM H. DOWER.

DR. DOWER.—We have a number of letters from members and Squares in various parts of the country in which they send their greetings to the convention, but will not take time to read them. However, we have communications from two of the older members, Mrs. Mundy and Mrs. Myers, who were present at the founding of The Temple in the East and will ask Mr. Kent to read them. (Letters read which will be printed in October ARTISAN).

DR. DOWER.—We have with us members from a distance and I am going to call upon a few to speak for themselves or for the Squares they represent. I will call on Mr. Varian of Palo Alto.

JOHN O. VARIAN, Palo Alto.—Brothers and Sisters and Comrades and Fellow-Warriors: We are here again and some of us have a few scars on our armor and some of us have a few scars on our hearts, but they will heal up, but the other side has a few scars too.

I have to make a report of Palo Alto so will say we have made some good members during the year and some of them are here and some are absent, and while I was very sorry when I left Palo

Alto that those people could not come I am conscious now that it is well, for I feel a current going out from myself to them and feel that they are in touch with the convention forces. Our policy has been very much the same this year as always. We have made closer connection with the University this year. We have some very good students in our organization and I think that is very important to the work. I think we are all a little wiser this year, and it is a great satisfaction to come here and see all the members handsomer, better looking, you know, and I feel better myself. The words of Dr. Little's last song entered very deeply into my mind. I think we have not had to be told "not to be afraid" and I think it is because we have gotten closer on interior lines; at the same time there is one thing strong in my mind and I would like to say one thing as a little bit of warning, and that is this, that the Temple is an army, a spiritual army. Not a theoretical army, but an army! The soldier's great power is in unanimity of action, and this comes from drill. Now the Temple soldier who is up in his drill is the fellow who is going to do the work, and I would like to say that this convention has pointed out the leaders of this movement, and if this convention is going to be a success and we have not got to have a good deal of pounding, we have got to understand that we *are* an army and that as soldiers we are of no account if we feel that we are giving up our freedom in becoming soldiers. Now the most powerful army is the one in which every individual is full of initiative, ready for anything that comes up, but understanding the rules and regulations, and we know if we do these things the Master is behind us, and sometimes a God is in us and no force on earth can stop our way, for as sure as God is above us, no matter what is brought against us, it is just as a fog through which we travel and it does not matter if we cannot see quite as far, still a fog is beautiful and it does not matter so long as we see the next step; that is all an army requires, but we have got to fight, we have got to stand, to be invincible. As soon as the powers of evil find that they are up against an invincible army they see it is too hot for them. The reason we have to be struck so hard is because we have not realized that we are an army. If we want to be soldiers we must know how to use the sword. Now the Sword of the Spirit has two edges and a point. Truth hits both ways and is strong. The thing we have got to understand in this army is that we are militant, we are not vengeful. I might get word to go and fight the Devil and might get killed, but don't you see that is not the essential? The essential is that the Devil is fought.

I wish we could all get that feeling, that the Master is behind us and that He has organized this thing and that when a certain thing is said, it ought to be carried out; that behind it is something greater than what has been definitely said, and when a wish is expressed strongly the Temple ought to respond to it as an Order unless there is some vital reason for not doing it, and even then it should be remembered that you are in the position of a soldier. This is a battle; it is the battle of life, the battle of death. When an evil tendency comes into your head hit it between the eyes and knock it out. If you let an evil tendency stay in your head for ten minutes it has gained a foothold. The soldier does what he is told; if he is told to go over a river he goes, even if he knows that he will drown. We have got to make a pathway for the whole race, not merely the little group we represent. We are the force that is drawing the race into the interior world, the land of Tir nanoge, the land of Ever young and because the Devil is in the way we have got to keep our ranks. I do not think we are at the end of the fight, we are just beginning. I don't think we have amounted to much up to this time because we did not know we were soldiers. We are just commencing to know that we have got to know our drill and work in phalanx, got to know our sword play, be able to strike, be able to obey orders, be able to hold up our heads. We are just beginning to realize these things; they have been a little in the abstract, and I think the order of the Temple that we are to be formed more regularly in phalanx is an order to the whole of us that we stand in ranks and fight as the Master orders us to fight. That is our business, not to look up to the tops of the hills all the day long, not to hate anything, but to do our business. Our business is to CLEAR THE ROAD.

DR. DOWER.—We would like to hear from Mr. Story on Esperanto.

MR. GEORGE STORY, San Luis Obispo, Cal.—I do not know that I have anything of especial interest to say on the subject of Esperanto but can say that it is being taken up by a great many societies. I have been in contact more or less with occultists in different parts of the world in reference to this movement, and while it has not acquired any great host in the way of numbers, yet it is a living force that does not die out. It has something back of it beyond what is stated as the mere principle of a universal language. It is being used by many occult societies all over the world. The Theo-

sophical Esperanto League's membership is open to anybody, regardless of other affiliations.

MR. GEO. BAILEY—Brothers and Sisters:—Dr. Dower has said that I am a free lance. I have been wondering just exactly what I am. I came into the Temple through the Palo Alto Square and feel very much at home at Palo Alto, and yet it seems to me that I belong to every square and I cannot tell you with what longing I have looked forward to being here for this convention, and yet with that pleasure there comes a feeling of sadness, and it is for those who have had the opportunity and have lost their opportunity. We love them and so we all send out a big, loving thought to them. I have no apology to make for being a Temple member; it is a privilege. I do not apologise for The Temple and if God will give me strength The Temple shall not apologise for me. One of our members said to me, that when Temple members got to calling themselves God's own people they were going to draw out, but it seems to me there could not be any better name. I have had a little motto, and it is that "all things work together for good." You have gone through lots of trials, but if anything is worth having it is worth fighting for, and it is a great thing to fight a person and love him at the same time, and we sometimes have to fight those whom we love, but the thing to do is to stand shoulder to shoulder, and like Horatio of old, at the Master's call to say, "Lo, I will stand at Thy right hand, and keep the bridge with Thee." The thing to do is to stick to it. Do not fear results. As a friend said to me, I never realized until the present time the leavening process, that is, that the yeast does not concern itself with the results, it simply works.

MR. H. A. GIBSON, Los Angeles.—I was thinking this morning and wondering what could be said by me at this gathering, and I want to say something like this: not for the members here, but for those all over the land. It has been said that wherever two people are together there is another. Now that may represent to you just whatever you want it to, but that third person is in The Temple today more than he has ever been in my observation. I have attended nine conventions and four other gatherings that represented The Temple and this has more of that than any of the others. It stands more for the qualities of justice and mercy and love and duty and honor and integrity. The love that makes for sacrifice, the force that makes for righteousness, the obedience that comes of

honor, courage, high purpose, the dignity of true manhood and true womanhood. All this is here larger than I have ever seen it before. This is my testimony. I would like to give two illustrations:

In a mystic painting by Matchell, "The Path," the tragedy of the soul is graphically set forth; in the background is a human figure, a male-female, extending from the top to the bottom of the canvas. The path lies along the line of progress from the external, lower passions and desires to the heart or centre of Being. Some are coming up the left hand side, personally proud and self-sufficient, and depending on books which they are carrying in their hands. Some are arrayed in fine vestments of which they are quite proud. Slightly beyond these on the Path is the Guardian of the Threshold with his spear upraised ready to thrust them from the Path into the abyss below. On the right hand are a smaller number approaching the centre of the allegorical figure, each assisting another along the way. From these was dripping the ooze expressed from the pilgrims by sore travail in higher birth. This is dripping from the garments of each, and as it comes from them it is caught in vessels by the demons inhabiting the underworld and given to their companions. This residue, the unconvertable base part left in the birth to higher life, taken up by the people of a lower world and constituted a form of their sustenance.

As we see our companions struggling on the upward climb shall we try to catch the dripping ooze they are leaving behind and try to induce others to accept it at our hands as their nourishment, or shall we assist and promote our own progress toward the point that we all seek, the Heart of Being?

The other illustration shows the position of the temple of the old Jewish Theocracy which was a government by God and He instituted the custom of the scape goat. Once a year the people confessed their sins and the priest took those sins and laid them upon the head of the goat and confessed those sins and the goat was led away into the wilderness "by a fit man," (a man standing ready). There we have the analogy with ourselves, an expression of the sins of the people. If these people have had sufficient power to confess and renounce those sins, those sins, assumed by the "fit man," have been taken off into the wilderness and are remembered no more against them, for so will this people show its goodness, its strength, its worthiness to be accepted.

DR. DOWER:—Some organizations are accustomed to refer to the newest member as the "baby;" Brother Bone is one of the newest members so we will call him the baby and would like to hear what he has to say.

J. H. BONE, San Jose, Cal.—Brothers and Sisters—Dr. Dower has introduced me as "the Baby," and referring to the opening of Bro. Varian's speech, I am sure you will not expect much from me. I believe the suggestion of Brother Bailey that to work is good and I think we all ought to have that motive thoroughly implanted, rooted in our fundamental principles, without looking for the results to come personally. If we have got the right principles back of us we will care nothing at all for results; the results do not belong to us because they do not come from us. We are only entitled to whatever rightly belongs to us. We can accomplish nothing until we have the right combination, the principle of drawing the best out of everything. Brother Taylor and I are anxiously looking forward to the time when we can find the niche which is always open in this work for each one of us. Personally I am going to find that niche and have no question in my mind but that the opening will be found and that the time is not far distant when we can come in and we will bring as much of our house as we can. I think the outlook, while it may look a little dark to some, is really most propitious. It is clear to my mind that the disturbing force is in the mental attitude and there is no reason why that attitude might not be overcome by the spiritual. We have a lesser force that might be classified as almost strictly material and that is very easily handled because it has not acquired the force that the mental possess. It will do just what it is told to do. The mental is different; it is a directing force, a force of acquisition, the all prevailing force of the day, and is to be overcome by us who claim to be on a higher plane of understanding, and we can do so for the reason that the spirit is the highest, therefore I say, do not worry. I heard a lady say that the best thing for all of us was to learn to let go and that is equivalent to the saying of Jesus when he said "Go and sell all and give to the poor." Let go of the thing that holds you back, draws you down and prevents others from doing what they are capable of. I want to try to find out if there is not some way whereby with better work we cannot make this religious idea that we entertain, manifest, and unless we do or can find some way or means to make it manifest then our religion is of but little service. If a person is standing firmly and still on the fundamental

principles, the realization that that soul would have would be the possession of the knowledge that some time, somewhere, sooner or later, we shall have what is our own and nothing can keep it from us. But there are those on the outside to whom it is our duty to take the message of the work and it is my desire to do whatever I can, wherever I am located.

DR. DOWER.—We have others with us that we would like to hear from if we had more time, but we have now been in session for three hours and will have another meeting on Tuesday night for the consideration of methods of propaganda, when there will be opportunity for others to be heard.

It was moved and carried unanimously that greeting in the spirit of the Convention be extended to all the true and loyal members who were absent from the meeting.

SUNDAY EVENING.

Sunday evening at the Temple Headquarters Building the usual Annual 36 meeting was held with Feast of Expectation and Initiation.

MONDAY'S SESSION.

Monday of Convention was devoted to the Temple Builders, and the children did their best to make the most of the time.

At ten o'clock in the morning they assembled at the Open Gate where they held an informal reception to the visiting members.

The exercises were held on the grounds around the Builders' tent, where the work of the basket class was exhibited.

The group was called together by the singing of The Great Unifier in Esperanto. The purpose and spirit of the Esperanto work was mentioned, and a universal thought of brotherhood sent out to all people.

It being the Builders' seventh birthday morning, the Builders' Birthday song was sung and responded to by the Palo Alto birthday song.

The Kitchen Clock then called attention to itself in song and reminded the children of the bread baking, the butter making and the honey serving, all of which were the result and product of the past year's efforts—the bees included, for they are real Temple Builders' bees, busy as they can be.

Ah! wouldn't you like to have tasted some of those buttered bis-

cuits, spread with that delicious honey, made and served by the Builders themselves?

Just to let you know how nourishing they were we will tell you the Song of the Bread the Builders made as they worked.

A holy breath of love
A little leaven true,
Flour so white and fine,
Salt and sugar, too,
Of these we'll make our bread,
Mixed with thoughtful care,
That all who eat thereof,
May find rich blessings rare.

Miss Read gave a short account of the history of the Builders' work in so far as the efforts to establish a Home at the Centre was concerned, stating that it originated through the call of the children themselves. The difficulties were also presented, as well as the indefiniteness as to plan for the coming year, which latter would be evolved according to circumstances arising and light given for the working out of the same.

The Tea Kettle sang its song of Bubble, Bubble, Bubble, and the giant in it hid told the secret of its power as we watched him lift the lid.

And now, can't you feel how the leaven worked, and the butter soothed, and the bread nourished, and the honey sweetened, making us all come together as one happy family as we sang the closing song, Father, Mother, Brother, Sister, with hearts so full of love and joy to all.

MONDAY AFTERNOON.

The afternoon session was opened by the Children's call.

Wake, wake, children all,
See the star of love so bright,
Shed its bright glad beams afar
Filled with truth and joy and might.

The happy Builders then skipped about the hall carrying the chain of Kindness, of Purity and Love, and giving to each one present a white link of kindness to weld into a life chain, and be of it a part. On each link was written the motto of the League of Kindness:

"A touch of kindness here and there,
Makes God's face smile everywhere."

The opening talk was given by Mrs. Kent, who said that the program of the afternoon was the real report of the year, it being the result of the children's own efforts.

With but slight exception all the numbers on the program were the original creations of the children; the songs, recitations, games, lines of study and methods of furthering the work itself.

This is the underlying principle of the work—that the children should unfold the outer structure from within and build a foundation as well as the superstructure from their own life substance.

During the past seven year cycle of the Temple Builders' life on this plane, there has been a gathering together by the soul forces of the child, the particles which shall form the nucleus of the body through which the ego may express itself more maturely as time goes on.

This fact has been evidenced in the character of the work of the past years, the main part of it being along the lines of general heart and domestic life, leaving the intellectual or personal features to find their true and natural places as a resultant of the coming together of the two opposite poles of the child nature, with the ever dominating Master Soul as the guide.

The program of the day contains some numbers which have been given before, but this has been done for the purpose just mentioned—that the children might classify the work of former years, in other words, find the place where each stone from the pile gathered en masse will best fit in the building now being reared by them, and to apply the lasting cement of love in quantities needed to hold together the stones of different sizes and material.

The morning's program showed the industrial and domestic stones. There are among the pile, musical, art, and some small mathematical and geographical stones, all of which will grow in evidence during the coming year.

During the winter the children have held under Mrs. Harrison's direction, children's musical and art symphonies, at which the works and lives of the masters were studied. These meetings were attended and enjoyed by the people of this neighborhood. A class in vocal music was also held by Mrs. Parsons, twice a week during the winter for the children of this neighborhood.

These classes, along with the League of Kindness branch of the work, are practical propaganda lines for the Temple, towards which

the Builders ever look and aspire with hearts overflowing in consecration of love, joy and buoyancy of childhood.

The results of the music study were shown in the piano solo by George Harrison and the duet by Sigurt Varian of Palo Alto and George Harrison. Jean Little of Palo Alto sang a Finger Lullaby until all the drowsy fingers went to sleep, sleep, sleep.

Reports and remarks were made by the different officers. Mrs. LaDue stated that if we were ever to get the Temple work introduced outside we would have to depend largely upon the children, by training and educating the children in the Temple philosophy until we had those who could promulgate the work by the natural radiation of their mental, spiritual and social influence.

The child understands easily, is not limited by pre-conceived ideas, and gives to us the example of the true position or attitude by which we may readily understand.

All great things start with the little. The atom or germ develops into the Conscious Self. If we would become a god we must begin with the single cell.

If we begin with the children, gradually organizing them into larger groups, inculcating in them the greater truths of life we shall have later on a working corps that nothing can overcome.

Doctor Dower called attention to the growing need for a school under our own control, and of the inquiries now being made by different ones as to the possibilities of establishing one in the near future.

The proper facilities and means of educating the children, along true lines and methods was something we would soon have to seriously consider, and which had already been given a good and promising basis in the work done so far by the children.

A little closer organizing might bring about the outer conditions necessary for regular school work sooner than might now be expected.

Miss Beyer read some interesting and amusing letters from children and groups at a distance, among them being Blue Star Group, Meriden, Conn., Miss Miriam Supplee, Lillian Tanquary, Mrs. Parsons of Melody Group, Syracuse, and Miss Ruberta Tanquary of Denver, who is starting a French kindergarten.

Mr. W. W. Kent gave a report of the financial and industrial phases of the work, stating that the Builders had completed their

payments on T. H. A. membership, and had planted out their lot with eucalyptus trees. The bee industry was productive and the Builders were fast making the fact known that they are very much alive.

Mrs. Furlong made an explanation of the League of Kindness, illustrating her remarks with a play with the children, taking them through the different links of development in the life chain, bringing them to the Centre from which all things emanate and to which all return.

The entire meeting then joined with the children in the game of Knights and Vestas receiving the trust of Knights and Guardians of the Holy Lights.

After this Miss Tanquary amused the children with an original ball game illustrating the different qualities and the right of choice with results for light or otherwise according to the choice.

The meeting then closed with the singing of Father Mother.

MONDAY EVENING.

A special meeting for the Order of the 28 was held Monday evening at Temple Headquarters.

TUESDAY'S SESSION.

The fourth annual meeting of Temple Home Association members was held in accordance with the By-Laws. Eighty-six members of the Association were present in person or by proxy.

The reports for the year were rendered by the Board of Directors and three directors elected to fill the places of the three whose terms expired. The elections are by ballot. It was found that the three whose terms expired, Franca A. La Due, W. H. Dower, and Edgar Conrow were re-elected by a unanimous vote, each one receiving exactly 86 votes. The work was shown to be in excellent healthy condition financially in every way. The reports were summed up by the President in the following words:

"We are in better condition financially and in every way than at any time since the Association was started nearly six years ago. Another year should see the Association entirely out of debt, not counting the mortgage indebtedness, and even that may be substantially reduced as it was last year. As a result of the various methods tried of co-operation, both on a community plan and on a profit-sharing plan during the past years, a vast experience has been

gained that is of incalculable value for future work. Whatever mistakes of method were made, have been on so small a scale that the work was never endangered. The strictest economy has prevailed and good judgment used so that when any plan was seen to be working harm or tending in the wrong direction, it has been changed at once and the line of least resistance followed. The Association owns nearly 200 acres of land free and clear of all debt. Then it has nearly eighty acres of fine land with some mortgage indebtedness against it in addition to the valuable hotel and Sanatorium property, and all improvements on its land and buildings, etc.

We also have now a good solid nucleus of loyal workers determined that the work *shall go on*, and any opposition simply begets a greater determination that the work will succeed, and that every detail of the Great Plan shall be worked out according to directions. One by one, other loyal members are being added to this trained nucleus, and with such a body building up, able to meet every test interiorly and exteriorly, there can be no doubt of the grandly successful outcome."

Important amendments were also submitted at this meeting and voted upon. All the amendments were adopted except the one which would have removed the time limit of the eligibility of members for the directorship. This one was voted down.

A strong resolution was presented by Dr. Little, expressing thanks to, and confidence in the officers and loyal members of the Board of Directors in carrying on so successfully so difficult a work as the T. H. A. and also thanking all loyal members, resident and non-resident, for upholding the hands of those in charge, in their great task of co-ordinating and pushing on a work of this nature. This was unanimously adopted.

The total value of Association property at this time, which means land free and clear of all debt, equities in land, chattels, tools, equipment, etc., amounts to \$30,559.58.

An auditing committee was appointed as is customary. The committee this year consisted of Mrs. Varian, Dr. Little, and Mr. Bardrick.

Reports and methods were discussed freely by members present. The utmost harmony and feelings of unity prevailed and not a single note of discord entered into this important annual meeting of Association members.

TUESDAY EVENING.

Tuesday evening was given up to the good and welfare of the work in general. Much time was given up to the proposed pottery project, Mr. Grutchfield explaining at length the plan and the idea. A pottery school is first proposed which if successful should merge into a pottery industry. Mr. Grutchfield and friends will push this plan and more will be heard from it later if all goes well. Other needs of the Centre were also pointed out at this meeting. One of these is a school for the children at the Centre. This is of more importance with each year passing.

It was also shown that the addition of about \$500 to the T. H. A. funds now either in the sale of membership or investment certificates would put the Association entirely out of debt so far as owing money to outside parties were concerned. This is a consummation devoutly to be wished.

The sales of lots on Halcyon Beach would also aid this materially.

WEDNESDAY.

The day was given up to the usual picnic on Halcyon Beach. Everybody went. A most enjoyable day was spent. Lunch was spread at noon. After lunch singing was indulged in; some clammed, others bathed in the surf, others imbibed the radio-active forces stored up in the sand made up of rubies, gold, etc., and health and enjoyment entwined themselves as one for all good Templars on this occasion.

In the evening at the Halcyon Parlors, interesting and soulful Temple talks were given by Mrs. Varian, John Varian, Dr. Little, Mrs. Little, Mrs. Atkinson, Mrs. La Due, Dr. Dower, Mr. Kent and Mr. Henderson. At this meeting, the last one on the Tenth Annual Convention, all felt the most wonderful interior and uplifting forces present. It seemed as if the Great Lodge of Light had poured in a volume of light and love which penetrated the inmost being of all present. With this feeling as a benediction and blessing, strongly felt by all, the Convention adjourned.

CONVENTION RAYS.

Fag an Ballyag.

A good picture was taken of the members assembled which may

be obtained from Headquarters by sending 25 cents. It is mounted on cardboard, size, seven by nine inches.

The Convention music was a feature of excellence as is usual—though the absence of Mrs. Parsons was felt in this respect. This sister, however, was well represented musically as she had composed and sent on for use at the Convention two songs—both beautiful, and uplifting. These were entitled respectively, "Endurance," and "Behold the King."

During the hours when no sessions were on the usual trips were given members to the beach and through the canyons leading out of the Arroyo Grande Valley. These are always enjoyed by the visitors.

"Happy, happy, we shall be, when we learn our A B C" was sung with great gusto at the Convention picnic. If this refers to the occult alphabet it is in truth auspicious, at this beginning of the new ten-year cycle.

It seemed to be the opinion of all that this tenth convention was the most solid, substantial and harmonious gathering of Templars ever held. Emotionalism and personality were absent and all the meetings were characterized by the most quiet and interior force, and withal, there was a cheerfulness and hopefulness felt that lifted the meeting above the ordinary. Just prior to the convention on an inner plane a great Wheel of Light had been set in motion and the radiance of this Light was with the members in convention assembled.

BOOKS

		PRICE	
		Paper	Cloth
Altar in the Wilderness.	ETHELBERT JOHNSON		.50
Ancient Wisdom.	ANNIE BESANT		1.50
A Visit to a Gnani.	EDWARD CARPENTER		1.00
A Working Glossary (of Theosophical terms)			.50
Basic Principle of Brotherhood, and Evolutionary Waves	{ W. H. DOWER	.95	
Bhagavad Gita, The.	W. Q. JUDGE	Leather	.75
Beacon Fires.	B. S.		.50
Brother of the Third Degree.	W. L. GARVER		1.25
Brotherhood, Nature's Law.	HARDING		.40
Dweller on Two Planets.	PHYLOS		2.00
Esoteric Buddhism.	A. P. SINNETT		1.25
Etidorhpa.	JOHN URI LLOYD		1.50
Esoteric Christianity.	ANNIE BESANT		1.50
In Memory of H. P.	BLAVATSKY		.35
Jesus, the Last Great Initiate.	EDOUARD SCHURE		1.25
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The Convention music was a feature of excellence as is usual; though the absence of Mrs. Parsons was felt in this respect. This sister, however, was well represented musically as she had composed and sent on for use at the Convention two songs—both beautiful and uplifting. These were entitled respectively, "Endurance," and "Behold the King."

During the hours when no sessions were on the usual trips were given members to the beach and through the canyons leading out of the Arroyo Grande Valley. These are always enjoyed by the visitors.

"Happy, happy, we shall be, when we learn our A B C" was sung with great gusto at the Convention picnic. If this refers to the occult alphabet it is in truth auspicious, at this beginning of the new ten-year cycle.

It seemed to be the opinion of all that this tenth convention was the most solid, substantial and harmonious gathering of Templars ever held. Emotionalism and personality were absent and all the meetings were characterized by the most quiet and interior force, and withal, there was a cheerfulness and hopefulness felt that lifted the meeting above the ordinary. Just prior to the convention on an inner plane a great Wheel of Light had been set in motion and the radiance of this Light was with the members in convention assembled.

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